

THE USE OF ISLAMIC EDUCATION VALUES FOR MULTI-RELIGIOUS STUDENTS TO ACHIEVE TOLERANCE ATTITUDES

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Abstract

Junior High School 1 Songgon is an educational institution that incorporates three religions into its curriculum—Islam, Hinduism, and Christianity and excels in terms of knowledge without sacrificing its students' attitudes or character. This study aims to explore the impact of encouraging Islamic religious education values on the tolerant attitudes of multi-religious students. The goal is to foster both intellectual and emotional intelligence, as well as positive attitudes and character traits. This is qualitative research, including data collected through observation, interviews, and documentation. The author analyzed data by gathering, reducing, presenting, and drawing conclusions. This study found that instilling Islamic religious education ideals in multi-religious pupils at Junior High School 1 Songgon leads to a tolerant mindset. There is no discrimination between Muslim and non-Muslim students. Everyone in the Junior High School 1 Songgon environment desires the same treatment and educational services from educators and each other, who are all unified and aid each other regardless of their socioeconomic situation. The researcher's findings show that Muslim and non-Muslim students interact and mingle without feeling inferior or embarrassed to socialize. Instilling Islamic religious education values can foster tolerance among students of different religions.

Keywords: *Tolerance, Multi-Religious, Instilling Islamic Values.*



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INTRODUCTION

Indonesia is a heterogeneous country with a diverse ethnic, linguistic, cultural, and religious makeup. The world's major religions, including Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, flourish and evolve on this island. As a result, religious harmony is the foundation of national harmony and plays a vital role in Indonesia's growth. In a multicultural and multireligious country like Indonesia, stringent consistency must be maintained and created. The efficient implementation of government and state policies, as well as the implementation of development programs to attain Islamic religious education for national and state objectives, necessitates efforts to maintain religious peace (Mustaghfirin, 2024, p. 41-51). Every religious community desire and strives for harmony among its members in order to fully practice its religious beliefs. Religious devotees frequently experience anxiety when practicing their beliefs in the face of

religious conflict. A greater awareness is required so that people from various stringent traditions might come together as one unit and fellowship, rather than in opposition (Syamsuddin, 2020, p. 76-85).

In this scenario, the Indonesian nation's religions represent its richness and might. However, social tensions resulting from multicultural research have the potential. Lack of clear communication between religious communities can lead to conflict. As a result, riots and social disputes between religious communities might occur at any time due to the likelihood of confrontation. Religious communities must collaborate to promote and raise multicultural awareness (Akhmadi, 2019, p. 45-55). Diversity refers to an individual's stringent state or nature, which encompasses their state of comprehension, energy, and level of submission in carrying out the teachings of the religion in which they believe, as well as the state of their everyday lives after learning in a religion (Mahdayeni et al., 2019, p. 154-165).

All parties are currently requesting the inclusion of official educational institutions in order to organize more intensive and high-quality character education. This plea is founded on the fact that the Indonesian state appears to have lost someone who has worked for hundreds of years. Tolerance, kindness, humility, helpfulness, social unity, and other qualities seem to have vanished. The gravity of the current crisis has raised public awareness of the necessity to strengthen our country's ethical foundations. As a result, it is apparent that education is critical in forming this character and promoting social peace and harmony. Struggle arises when a person cannot think objectively and wisely, is polluted and full of interests that cause him to generally act prematurely inwardly, separates individuals based on nationality, religion, race, and class; individuals cannot distinguish between good and bad, are unable to understand the problem as a whole, have limited understanding of religion, or have bad encounters with others, so that they are often biased towards a particular identity or religion (Sitompul et al., 2024, p. 195-205).

A problem might arise as a result of an individual's bad viewpoint, a lack of awareness of the presence of variety in society, and a lack of comprehension of the educational aspects of morals, ethics, and character. As a result, conflicts between ethnicities, faiths, races, and groups may arise. Therefore, establishing ethics, morals, and Islamic educational principles is crucial. Humans are recognized to have a tight relationship with religion. Religion and humans are inseparable. People in this world do not adhere to a single religion but to a number of them. As a result, all those who belong to a religion will believe that their religion is the genuine religion, which can plainly lead to conflict between fervent adherents who each believe that their religion is the most unique (Marjuni 2020, p. 210–223). As a result, devotees to that religion may develop an emotional

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state. It is possible that adherents of a specific religion who share many similarities will be treated kindly, whereas adherents of other religions who share many differences and are detrimental to the religion's survival will be treated with hostility and discrimination.

A conflict or difficulties that frequently arise are inextricably linked to pupils, both at school and in the community. Students still don't comprehend the need for tolerance, so they frequently disregard the rules. The majority position is typically the source of conflict amongst religious communities. It is apparent that some religions are in the majority, while others are in the minority, based on the number of adherents (Sakti et al., 2023, p. 00-00). The significant disparities between the majority and minority groups frequently lead to other issues, including violations of strict opportunities. Problems frequently emerge as a result of a lack of mutual respect and ignorance of socioeconomic distinctions. Tolerance is required in society to cultivate an attitude of mutual understanding and tolerance for existing diversity, as well as to promote harmony among religious communities through Islamic Religious Education. To minimize intense competition across networks, resilience must be a common perspective at all levels of society, from the younger generation, teenagers, and adults to parents, students, workers, bureaucrats, and students. Furthermore, the notion of tolerance has proven to be useful in managing societal survival. (Saumantri, 2024, p. 10-18)

The purpose of religious education is to make people more likeable as a group. The integrity of human values promotes optimal human growth. The primary purpose of quality religious education at an educational institution is to help each student build moral character (Husaini, 2021, p. 114-126). The function of horizontal religious education shall be carried out in such a way that it emphasizes the spirit of plurality, with the goal of preserving and fostering students' awareness of all mankind. Finally, it is expected that this will raise questions among students regarding the value of mutual respect, appreciation, and engagement in different religions. Education with this role strives to assist pupils in adjusting to the increasingly diverse school population in order to provide equal rights for all. (Firmansyah, 2019, p. 79-90).

Allah taught His Messenger and believers to constantly be tolerant when dealing with opponents and friends in order to spread His religion on earth. Therefore, Allah SWT says in Q.S. Al-Baqarah (2), verse 256:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So, whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing (Ministry of Religion of the Republic of Indonesia, 2019, p. 521).

According to the passage above, Allah grants mankind the right to choose their religion. Under Islam, humans are allowed to practice any religion they wish, even none at all. Islam does not urge people to accept the religion in order for everyone to be in harmony. Harmony cannot be felt when there is pressure that generates emotions of restlessness. Islamic principles require its followers to defend justice in all situations. Islam also instructs its followers to respect the beliefs of other religious groups. As a result, Islam is widely seen as a tolerant religion. Allah SWT loves this upright and tolerant religion the most. As explained by the Messenger of Allah. As stated in the following hadith, "Yazid has told us; Muhammad bin Ishaq has informed us from Dawud bin Al Hushain from Ikrimah from Ibn 'Abbas, he said, 'The Messenger of Allah sallallahu 'alaihi wasallam was asked, "Which religion is most liked by Allah?" He then stated, "Al Hanifiyyah as Samhah (the upright and tolerant)." (M. Aziz et al., 2020, p. 18-39)

The existence of diversity in religion or belief does not imply that Islam considers other religions to be foes or dangers. However, Islam regards them as brothers and partners in establishing and fostering a better life and achieving Islamic religious instruction for the community. The research will be conducted at Junior High School 1 Songgon, which is one of the leading and most popular schools in Songgon District, Banyuwangi Regency. Junior High School 1 Songgon is a knowledge-rich educational institution that values its pupils' attitudes and personalities. Students at Junior High School 1 Songgon come from a variety of surroundings, familial situations, and religious affiliations. The school has three religions: Islam, Hinduism, and Christianity. Students at Junior High School 1 Songgon have a tolerant mindset, particularly when it comes to adopting Islamic Religious Education norms and celebrating non-Muslim holidays. Muslim students greet non-Muslim students on Eid; nevertheless, at prayer times, non-Muslim students must also urge Muslim students to pray and assist in taking attendance. This is an example of tolerant behavior among multi-religious pupils at Junior High School 1 Songgon.

Mustafida's previous research focused on integrating multicultural values into Islamic religious education learning. The interaction of many cultures and variety in society has an impact on changes in the education system, which is more focused on the principles of openness (inclusivity) and tolerance. Multicultural Islamic religious education promotes harmony and social interactions by establishing multicultural principles in students. This study explores multicultural ideals and how they might be integrated into learning. Multicultural values are integrated into

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Islamic Religious Education study through resources, methods, and media that reflect these principles. (Mustafida 2020, p. 173-185). In the meantime, a study by Suharyanta (2022, p. 17-30) titled Islamic Religious Education Teacher Strategies in Instilling Tolerance Values in Multireligious Students at Junior High School 3 Yogyakarta was conducted. This study examines how Islamic Religious Education instructors promote tolerance in a multireligious setting. Rahman discovered numerous beneficial tactics, including introducing the notion of *rahmatan lil'alam*, employing a contextual approach to learning, and engaging students in interfaith social activities. The results revealed a considerable rise in pupils' understanding and practice of tolerance (Suharyanta, 2022, 17-30).

Based on the concept above, the author is driven to research and critique an educational study named "Instilling Islamic Religious Education Values in Realizing Tolerant Attitudes in Multi-Religious Students at Junior High School 1 Songgon." The purpose of this study is to determine how Islamic religious education might create a tolerant attitude among students from various religious backgrounds. The emphasis is on teaching appropriate Islamic religious education values such as moderation, dialogue, and good contact among pupils in order to build a sense of mutual respect and acceptance of difference.

RESEARCH METHOD

This study follows a qualitative descriptive method. What is meant by qualitative approaches is research based on the idea of positivism used to investigate natural things, where researchers are crucial tools and data collection (Zamili, 2015, p. 283-304) The data sources for this investigation are first Primary data is collected directly from study participants, such as respondents or resource persons. This study gathered data from the principal, Islamic Religious Education teachers, and students at Senior High School 1 Songgon, Songgon District, Banyuwangi Regency, to assess the impact of Islamic Religious Education values on promoting tolerance among multi-religious students. Second, secondary data is data that is useful and supportive in completing and explaining primary data sources obtained through library research, such as newspapers, the internet, magazines, and so on.

The initial data collection method used in qualitative descriptive research is interviews, which are common. Oral interviews are conducted one by one or in person between the researcher and the subject under study (Rachmawati, 2007, p. 35-40). In this study, the researcher interviewed one Islamic Religious Education instructor, the principal, and three students. The students included one Muslim, one Hindu, and one Christian. Second, observation is a data collection approach that entails monitoring ongoing activities. This method entails watching and documenting teaching and learning activities at Junior High School 1 Songgon, including the school's location, student

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conditions, organizational structure, and teachers' attempts to impart Islamic religious beliefs (Afiyanti, 2008, p. 58-62). Third, documentation is the selection of papers based on the problem's objectives and focus (Jailani, 2023, p. 1-9). In this documentation, the researcher collects information based on the problems and their significance to the investigation, particularly the Growth Experience Plan, books that help instill Islamic religious values, and photos of the development experience of Islamic Religious Education relevant to the study.

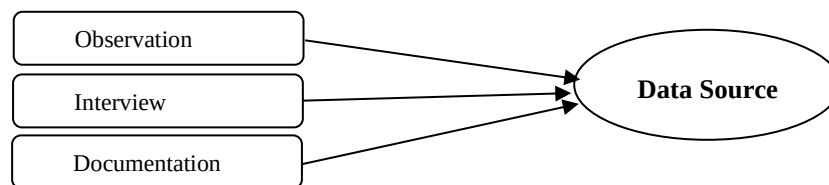


Figure 1. Data Collection

The data analysis process consists of up to three steps: data reduction, data display, and generating conclusions. Following data gathering, the analysis begins with the data reduction stage. After the data presentation stage is completed, the procedure concludes with verification. After the data collection stage is completed, it is followed by selecting, focusing, summarizing, abstracting, and synthesizing facts that are relevant to the research. Instilling Islamic religious education values in realizing a tolerant attitude in multi-religious students at Junior High School 1 Songgon, Songgon District, Banyuwangi Regency is how to reduce data. To guarantee the validity of the data acquired in this study, researchers used source triangulation and peer discussions. (Mekarisce, 2020, p. 145–151).

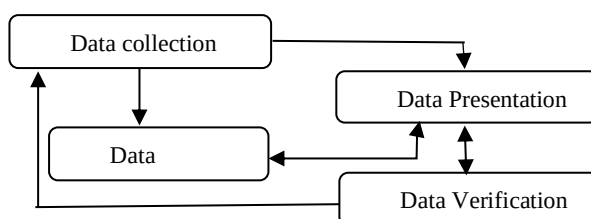


Figure 2. Data Analysis

FINDINGS AND DISCUSSION

Teaching Islamic Religious Education Values Fostering Tolerance Among Multi-Faith Students

Researchers at Junior High School 1 Songgon found that introducing Islamic religious education ideals improves tolerance among multi-faith kids. Teachers play a crucial role in

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establishing Islamic ideals in elementary school kids, in addition to instructing them. A teacher's position, duties, and obligations at school and in the classroom are inextricably linked. Teachers serve as role models, inspirers, motivators, dynamicators, and assessors in education.

Supporting attitude applied in junior high school 1. It is the first school in which teachers of Islamic religious education educate students that it is not allowed to hate anyone according to the Qur'an and Hadith. According to Islamic teachings, we must love everyone and everything in this world, so honoring persons other than Islam is also a requirement that cannot be questioned. Mutual regard for persons of other religions will increase as students learn to love one another. But then we have to preach, but if they don't believe, the terminology is *lakum dinukum waliyadin* (for you is your religion, and for me is mine); our varied religions aren't an issue. Islamic religious education focuses on implementing tolerance. We aim to reinforce the relevance of tolerance ideals in everyday life. Even within the subject itself, there are lessons on tolerance that teach pupils to appreciate one another, which includes not discriminating, being obsessive, or following a specific group. Because, after all, we are in a state foundation, Pancasila, whose slogan is *Bhinneka Tunggal Eka*, which means maintaining unity and oneness via harmony.

Islam, founded by the Prophet Muhammad SAW, stresses self-improvement, faith-based ideals, good acts, respect, patience, fairness, honesty, and caring for others. This does not rule out the idea that it occurred as a result of Islamic habituation, given the above traits can be observed throughout the day and among healthy and successful Muslim persons. Tolerance in Islamic religious education helps prevent discrimination. Religious lessons that are doctrinal, exclusionary, and less concerned with moral issues are undoubtedly irrelevant to the multicultural Indonesian culture. In addition to emphasizing cognitive features, they can remove dividing masks and alleviate chaos-related stress (Djollong and Akbar, 2019, p. 72-92).

Religion requires us to love everyone and everything in this world, so adoring people other than Islam is also an unquestionable requirement. Students will develop a mutual regard for persons of other religions as they learn to love one another. No faith justifies someone who dislikes people of other religions. Humanism is the concept that individuals of different religions can coexist through rituals in religious instruction, Hinduism, or Christianity. Muslims adore everything in the world, from living beings to inanimate objects.

Every morning, before the teaching and learning process begins, Muslim students gather in the prayer room to recite *Asmaul Husna*. Non-Muslim students participate in religious activities that are appropriate for their beliefs in a school-provided setting. Then, all students gather for the morning assembly to receive directions and pray together. When praying, the principal invites Islamic Religious Education students to pray according to their own views. This activity is repeated

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several times so that students understand that there is no difference between Muslim and non-Muslim prayers; they both pray, but the techniques change. This will become a habit, fostering a tolerant mindset in pupils and establishing a school culture (Arofah, 2019, p. 8-15).

Togetherness during events commemorating Islamic celebrations such as the Prophet Muhammad's birthday. Non-Muslim students do not have a holiday, and their activities are tailored to their respective religions. In essence, none of the students are excluded from participating in these activities. So in religious or general activities, particularly at Junior High School 1 Songgon. All students participate in all activities, and at the end of the class, there is a common prayer before heading home, after which they adjust to their own religions and beliefs. That is one type of tolerance at Junior High School 1 Songgon, so that Muslim and non-Muslim students do not face discrimination and a sense of community grows stronger.

Muslim students congratulate non-Muslim students on their religious holidays, in addition to Islam. As long as they do not change their convictions due to social factors and retain tolerance values. Non-Muslim students are not granted a day off during Islamic holidays such as the Prophet Muhammad's Birthday. Muslim and non-Muslim students share in the celebration of religious holidays. Basically, there is no pressure for them to mix; the most important thing is to respect each other while not insulting other religions.

Religious holidays are days that are particularly honored by their followers. Holidays have significant meanings and implications for human life, both in terms of influence and spiritual values. Worship tries to bring us closer to God. However, not all Muslims understand and can distinguish between Islamic festivals classified as celebrations and commemorations. Islamic holidays are classified as commemorations and celebrations, and they describe the community's religious and cultural instructions for carrying out Islamic religious holiday traditions in Indonesia. Religious holiday celebration activities are 1) some of the rituals in Islam are celebratory, namely days that are identical/momentum with an environment of delight, and some are commemorative, namely the momentum to remember something. 2) Holidays serve as a meeting point for religion and culture. Researchers find that religion has a complex/diverse meaning and serves individuals in various ways, including social, psychological, and educational. The primary Islamic holidays that are classified as celebrations are Eid al-Fitr and Eid al-Adha, while others are classified as commemorations. Celebration and commemoration of Islamic festivals are activities that combine religion and culture, as religion without culture feels restrictive (A. Aziz and Muhajir, 2021, p. 18-39).

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The image below is a conclusion of the analysis results from several findings above. This image explains the role of Islamic religious education in fostering an attitude of tolerance in the environment of students who come from various religious backgrounds.

Aspect	Conclusions
Role of Teachers	Teachers serve as role models, motivators, inspirers, dynamicators, and assessors.
Islamic Tolerance Values	Islamic teachings emphasize loving fellow human beings regardless of religion.
Daily Religious Activities	Joint prayers, Asma'ul Husna recitation, activities according to respective religions. These activities instill habits of mutual respect and foster a tolerant school culture.
Participation in Religious Holidays	All students participate without coercion, according to their beliefs. Tolerance is nurtured through togetherness in celebrations and respect for religious holidays.
Religious Instruction	Muslim students taught by Islamic Education teachers; non-Muslims by respective religion teachers. Religious instruction is provided according to beliefs to maintain inclusivity and non-discrimination.
Student Attitudes	Mutual respect, extending greetings on others' religious holidays, creating harmony and togetherness. The school successfully builds an inclusive and welcoming environment for all religious backgrounds.
Routine Tolerance Activities	Joint prayers, mutual assistances during prayer times, no discrimination during religious celebrations.

Picture 1. Promoting Interfaith Tolerance Through Islamic Religious Education in Multicultural Schools

Activities that increase the culture of tolerance in the following ways: First, establish routines such as assembling in the morning to receive directives from the principal and teachers, reading Asmaul Husna, and praying together before the start of classes. Second, at prayer times, non-Muslim students must urge Muslim students to pray and assist in keeping track of attendance. The third step is to learn. Muslim students learn religious subjects from religious education teachers, while non-Muslim students learn from their respective religion professors. Fourth, there are no limitations on students who wish to observe Islamic or non-Islamic religious holidays at school. Be inclusive and don't discriminate against students. Fifth, teach students that other people have different perspectives than them by advising them to constantly maintain an attitude of

tolerance and respect for existing differences. And teachers always set an example to always respect existing differences without offending other religions.

Muslim and non-Muslim students have never received distinct treatment at Junior High School 1 Songgon. Everyone in the Junior High School 1 Songgon environment desires the same treatment and educational services from educators and each other, who are all unified and aid each other regardless of their socioeconomic situation. The researcher's findings show that Muslim and non-Muslim students interact and mingle without feeling inferior or embarrassed to socialize. Teaching Islamic religious education values may encourage tolerance among students of different religions.

Supporting Factors of Tolerance Among Multi-Faith Pupils Through Islamic Religious Education Values

Implementing Islamic religious education values enhances tolerance among multi-faith students at Junior High School 1 Songgon. The driving factor promotes smooth application of Islamic religious education values and fosters tolerance among multi-faith students. Inhibiting elements may hinder the implementation of Islamic religious education values in fostering tolerance among multi-faith students at Junior High School 1 Songgon. Internal aspects can help implement Islamic religious education values and foster tolerance among multi-faith students at Junior High School 1 Songgon. Internal variables at Junior High School 1 Songgon support the implementation of Islamic religious education values and establish a tolerant mindset. Understanding the foundations of Pancasila and the 1945 Constitution (Prasetyawati, 2017, p. 272-303). School residents, including teachers, employees, and students, understand that the Indonesian state is made up of diverse countries, communities, races, faiths, and others; nonetheless, the Indonesian state has a form of government based on Pancasila and the 1945 Constitution, as well as the state's aims. Training itself. This is the fundamental foundation for establishing Islamic religious principles as well as encouraging multi-religious tolerance among students (Warsah, 2020, p. 125-135).

Students coming together to celebrate celebrations associated with religion Another aspect influencing this is students' attendance at religious holiday celebrations. The event will be attended by all students, Muslim and non-Muslim alike. There is no compulsion for pupils to attend religious gatherings of other faiths. In addition, students assist one another in preparation for the event. The school performs religious events merely to show respect for other religious holidays, not as a form of religious coercion. External factors External factors that support the smooth instillation of Islamic religious education values in achieving a tolerant attitude in multi-religious students at

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Junior High School 1 Songgon include parental support for religious activities related to other religious holidays. This is because parents are aware and recognize that their children attend a school with students of other religions (Rosyid and Muhammad Fath, 2021, p. 151-161).

Research suggests that Islamic Religious Education can foster a tolerant attitude among multi-religious students at Junior High School 1 Songgon by establishing values such as tolerance, respect for others' beliefs, and avoiding harmful actions. Teachers and parents that demonstrate excellent behavior play a crucial role as role models for being tolerant, recognizing differences, and developing positive connections with others. Furthermore, inclusive religious activities, such as religious study, joint worship, and social events, must foster a welcoming environment and promote tolerance among students. Tolerant School Environment: A school environment that fosters learning, respects diversity, and allows students to reach their full potential in a diverse setting. Tolerance-promoting policies include regulations, proper facilities, and cooperation among school residents. With these motivators, it is intended that multi-religious kids will develop a tolerant mentality, tolerate differences, and live in harmony amidst variety. Accustoming students to be to be tolerantn in everyday situations at school, such as greeting, assisting one another, and being kind to everyone (Mardyanasari, 2020, p. 145-156).

CONCLUSION

To increase tolerance among multi-faith students at Junior High School 1 Songgon, Islamic religious education values were taught, including the following attitudes: giving direction and enlightenment to students through morning assembly, reading Asmaul Husna and praying together, understanding the importance of character education, not belittling each other among multi-religious students, maintaining togetherness in all activities celebrating religious holidays, and cultivating a life of blending with one another without differentiating based on ethnicity, language, culture, religion, or other characteristics. The support of instructors, staff, and the community surrounding the school is an important aspect in achieving solidarity among students throughout religious holidays. Meanwhile, one of the external effects that contributes to establishing Islamic religious education ideas in students is their parents' support for observing holy festivals of other religions. This helps students understand tolerance. To facilitate tolerance among multi-faith students at Junior High School 1 Songgon, Islamic religious education values emphasize respect for others' beliefs and refraining from damaging them. Teachers' and parents' great behavior set a strong example of tolerance, respect for variety, and making meaningful connections with others. In addition to religious activities including religious studies, joint worship, and social events, they must promote student inclusion and tolerance.

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